1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

553 554 rsari ol-laghunya, epiki kutak-aji. Nemeidñguri ol-kidoñgi to-'l-ebôni, epali etii metabana nemuta illo-ebôni.

857 881 Ore ol-kitoñg le-'n-dimûno mâji tyoñgi inna-kata ake p' elai en-gerai; kake eidimi astaanyu metaa bôtor oo metaa emurati. Memurati ol-toñguai eitu oñgusi aayoñg ol-kitoñg le-'n-dimûno.

881 E-murata.

Eisho 'l-Maasai:

Ore ol-mûruo laitu aa-oloñg emurat en-gerai, nemeidim atumurata eitu epoloo e-eita.

Ore en-diki naji Em-bolosita e-eita, eisho ol-mûruo p' eiyôo nemurat en-gerai enye naiteru, emuk en-eisho, neipat il-lowa le-'l-latya enye, neishori, eton emuka 'n-aishi.

Nepwei áitaki illo-eiyôo nemuatisho eng-aig ti-aulo, nelo aton openy te-inne, neirag inne, ne'yakini en-daa, neton ing-oloñgi oñgwan.

Ore te-nenna-oloñgi eitu ake aig aiñgursa 'n-giabu ti-aulo.

881 291 [237] Neishopito 'n-dikitin oo-'l-muran—ol-alem, o em-bere, o ol-kuma, o ol-loñgo, o en-geranda, oo-aidai, ool-mairutye,

the hat, and the shield, instead of being thrown away, is placed by the door. The tail is not separated from the hide as is usually the case: it is left on until the hide is worn out.

Now the offspring bullock is not of necessity slaughtered when the child is born; it is permissible to wait until he is big and until he is about to be circumcised. No person is circumcised, however, until this bullock has been slaughtered.

The circumcision.

The following is a Masai custom:

A Masai child cannot be circumcised until the father has observed a custom called The passing of the fence.

The man who wishes to have his eldest child circumcised brews some honey-wine, and calls his neighbours together while it is being prepared.

A hut is then built for him outside the kraal, and he stays there for four days alone. He also sleeps there, and his food is taken to him.

During these four days he only approaches the kraal to look after his cattle when they are grazing outside.

He must don the clothes, ornaments, and weapons of a warrior—the sword, the spear, the club, and the shield, the cap made from the

6: Thomson K-3 (1883-1884)2887
F1.12 Mount F1.12

the hut were gathered together the gudge of the land, mingling, as far as space permitted, with calves and goats. A number of large calabashes lay in one corner, and a coarsely-made earthen cooking-pot in another. Flax in thousands skipped about, and the sandflies had their fare well taken up with the myriads of flies which pertinaciously would insist on cultivating personal intimacy with them.

The anticipated event passed over safely. Indeed, the whole affair was hardly thought worthy of remark, except on the part of the mother, who knew with deep pleasure that her offspring was a boy. Girls are sadly at a discount among the Maori. They would always prefer to have boys, but happily nature sees about a little, and takes care that a fair

MAORI HOUSE, NORTH ISLAND OF NEW ZEALAND.

supply of girls is provided. As there is no registrar or birth column, I am totally unable to state when our hero first saw the light. That, however, is a small matter. No particular ceremonies marked the occasion, and the happy mother was about next day, attending to her household duties as if nothing unusual had happened, the little stranger being warmly enwrapped on her back beneath the blanket's folds which formed the mother's garment.

Babies are babies everywhere, and for the first year or two the embryo warrior grappled with the problem of life like a philosopher as he sucked his mother's milk. Then he spoke. Having next found his legs, he grew space. Getting above mother's milk, he was seen exercising his incipient teeth on a huge chunk of beef. Now this was a very reprehensible indulgence on the part of our young friend, for it doubtless

particular relation. The naming ceremony is as follows:—When the child was two 553
about a small ram is chosen and killed by the women of the village and eaten by
them (and not by any men). The child is then given a name which is chosen by the
assembled women. It is usually named after some friend of the family either living
or deceased, and great care is taken that the person after whom the child is named
is (or was) good-looking and of good character, as otherwise the child would grow up
ugly and of an evil nature. This is the name used by the family and by friends, but 551
after initiation a boy is always called "*Son of "so-and-so,*" and not by his own
name (except by his family). After a man is married and has named sons of his
own he is called "*Father of "so-and-so.*"

Tooth Extraction.—As soon as a child of either sex has cut all its milk teeth the 304
two central lower incisors are knocked out, and this operation is repeated when the
permanent teeth grow. There is no ceremony attached to this removal of the teeth, 555
which is performed with a small, sharp two-edged knife. The reason given for this 212
practice is, that in the case of any illness, if the patient keeps his mouth tightly closed, 558
water and gruel can be poured in through the hole so formed.

Ear Piercing.—At the age of about 6 or 7, children of both sexes have holes pierced
in the cartilage round the upper part of the ear, and as soon as the boys start herding
cattle and the girls start drawing water they have the holes of the ears pierced.
Ears are pierced in order to prepare them for carrying ornaments, and the holes are
stretched to the size which the individual requires by means of a gradual increase
in the size of the inserted stretching plug of rough wood.

Games.—All sorts of childish games are played by the children during their 524
early days, but I could not obtain any details from my informants.

Clothing.—From a very early age children are given small bits of skin as clothing, 291
and the boys have small models made for them.

Food.—The food of children is the same as that of grown-ups and is restricted 243
to milk, fat, and meat, as no crops are grown.

Part II.—Boyhood.

Herding.—As soon as they are considered old enough (and this depends upon the 859
number of other boys in the family available for this work), boys are sent to help
herd the sheep and cattle, and they continue to do so until they are old enough to
start preparing for initiation.

Sex Life.—Initiation is often delayed until some little time after puberty, and it 836
is not considered in any way wrong for these boys to begin indulging sexually as soon 843
as they like, provided that they observe certain restrictions. They may do as they 834
like with the younger girls in the neighbouring villages, provided, of course, that they 834
observe the law forbidding sexual relations with any member of their own sub-clan,

the father's home or in his own example. But it seems that a ceremony is performed which releases the husband from the prohibition on members having sexual relations with married women. 595

A widow is looked after by her husband's brother, or by one of her own brothers who may cohabit with her husband's brother. It appears that a woman who has had children may not marry again, though one who is childless may marry her husband's half-brother, if he has one. Any children she may have after her husband's death are counted as his. 587 589 948

Polygamy

A man may have as many wives as he can pay for: one of Shelby's men says that a rich man may have as many as 20. Actual figures show that while two wives are common, three and even four have been known, and more than two very seldom. Each wife has her own hut in the husband's kraal, and as the boy who is the right of the gate as you go in, the second on the left. In each wife are allocated cattle which she holds in trust for her children. 945

Adultery

Adultery is not common, because the rules controlling sexual relations are wide and elastic. Any of a man's age-mates (members of his own age-set) may have access to his wife, and though men of one age-set are not supposed to associate with the wives of another age-set, in practice this rule is little observed. A married man is not supposed to have intercourse with a married woman, and a married woman may not have sexual relations with an uncircumcised boy. 587 589

Divorce

A wife cannot be divorced once she has borne a child, though a temporary separation may occur; the wife, if the husband is at fault, going to one of his age-mates, or, if she is at fault, to her father. 586

Adoption

In the old days, children captured in war were often adopted, and even today, children of "foreigners" (those who are not Mawii) may be adopted, especially by town of Senina. Such children become accepted as Mawii. Under the term "adoption" is also included the practice of adopting children within the family, e.g., a father will adopt a child of his wife's which has been begotten by another man, and a barren wife may adopt a child of one of her co-wives. 947

Birth and Naming

Birth takes place in the mother's hut, where she is attended by a midwife, and afterwards. The women and girls of the kraal assemble, and after the child has been born they feast on an ox supplied by the father; next day another ox is killed for the rest of the people of the kraal. The mother remains in her hut till she feels strong enough to go out; the husband may not enter the hut for 10 days, nor eat in it till the child can walk. Intercourse between husband and wife stops as soon as the wife knows she is pregnant, and is not resumed till the child is weaned, when it is between one and two years old. (Shelby says till the time when it cuts the two middle incisor teeth, upper and lower.) Twins are considered very desirable, and a boy is preferred to a girl. 949 946 943 951 945

The first name is given either on the fourth day after birth, when the child is taken outside to be shown the sun, or at a feast held on the 10th day, which begins with the killing and cooking of an ox: the meat is distributed to the inhabitants of the kraal, and in the evening the mother, carrying the child on her back, milks the cows. After this, the child is named in the presence of the father and mother 953 952

and does still own. If it has not previously received a name, it may have been called by the name of its father's father, but at the naming ceremony it receives a name which may be that of its father or a name not connected with any relative. People are often given nicknames referring to their physical or other peculiarities. There is much controversy about these names, but every man has a personal name, consisting of O-N- '~ son of ~' preceding his father's name; this he appears to observe after circumcision. Girls after circumcision may be referred to as O-ma- '~ daughter of ~' preceding their fathers' names. On marriage, the husband gives his wife a new name. The practice of nicknaming is a regular feature. Before the circumcision of the eldest son, a man becomes known as '~ the father of ~' he-and-so, i.e., if his son is called Sondiku, he becomes Baba-ya Sondiku; his wife similarly becomes Yaya Sondiku, the mother of Sondiku.

The name of a dead child, woman, or member is not spoken again, and if the name is an ordinary word, that word is no longer used by the family. Thus, if a man called Ol-ereria, '~ the gentle one,' died, as his death the word name would be replaced in his family by some such word as *pujiot*, '~ smooth.'

Circumcision (O-mermata)

Boys' circumcision ceremonies take place at intervals of about three years, and the circumcision period is '~ open ~' for about four years. Though the operation may be performed on boys singly or in small groups, the whole number of those circumcised at the same time throughout Masailand forms an associating group corresponding in some degree to the Dorobi *ewi* (see pp. 31 and 46). Judging by the published accounts, circumcisions was a much less prolonged and ceremonious affair than among the Dorobi. Before a boy can be circumcised, the father must submit to what is called *ene-ibilonito o-ntu*, '~ the opening of the knee.' After making honey-wine, he steps alone in a small hut outside his kraal, dressed as a warrior. After four days, some elders bring him back to his kraal, where he is still to observe the warrior's clothes and taboos for six days. His sons may then be circumcised.

Circumcision begins with the shaving and bathing of the initiate. In the afternoon after this has been done an ox or sheep is killed and eaten by the relatives and elders of the neighbourhood. On the second day, the boy eats a raw rolled or flat cake, *e-ndoto*, which the girls of the kraal carry to the door of the hut (in which the boy sleeps), where it is planted. On the third morning the boy gets up early and sits outside to get cold, after sunrise he is circumcised, his operator being often a Dorobi. From the fourth to the seventh day he remains at home, and then goes out, chanting with blacked arrows as the girls, and with other arrows or small sticks which he wears hung from his head. This is his occupation till he has recovered. Among this tribe he is known as *e-ngolisi* and wears the dress of a married woman, including the *e-nanda* cartridge, and an ostrich feather on his head. After recovery he is shaved, given weapons and warrior's clothes, and becomes *el-barnoti*, '~ the shaved one,' i.e., a junior warrior. Till his kraal company forms its *manyata*, he lives at home.

Girls undergo the operation of *clitoridectomy* in preparation for marriage. There are no special times for this. An ox or sheep is killed before the operation. During the period of recovery they are known as *e-ngolisi*, and wear on their heads a wreath of the Highbrow palm, *el-merisiae*, or *el-gesa*, instead of an ostrich feather.

Age-sets

Unlike the cyclic age-sets of the Dorobi division, those of the Masai are of linear type, that is, they do not work in recurring cycles and do not come into existence till they are required. Nevertheless, it is clear from the lists of Krapf (1860), Hollis (1905), and Fosbrooke (1948), as well as from the Tanganyika age-sets (Hollis, 1911), that some at least of the names are fixed and recur. In 1938 the names O-lenkiu

* *Longhorn cow-name*; *normally called* *e-ntaki*.